The Chronicle and Index

OF THE UNITARIAN SOCIETY.

No. 31, Vol. iii.] BELFAST, JULY 1st, 1883, [For Gratuitous Circulation

THE Rev. J. C. Street has the pleasure to acknowledge the receipt of 2/6 from Harry Rawson, Esq., Manchester, in aid of the publication and gratuitous circulation of the *Chronicle and Index*. Mr. Street will be glad to receive other contributions.

MANY of our friends will hear, with regret, that Miss Sarah Dickson has resigned her situation, as Agent of the Unitarian Society. This resignation took effect at the end of June. We are glad to announce that *Miss Kate T. Fisher* has been unanimously appointed to the Agency, and has already entered upon her duties. In Miss Fisher our subscribers and friends will find a prompt and active Agent for the Society.

THE series of "Modern Sermons," published by our friends in Glasgow, is still being issued from the press, and each sermon is having a deservedly wide circulation. They are all of a valuable nature, and calculated to do good service among those who are really interested in religious life and thought. Published at *One Penny* each, they are within reach of the great masses of the people. Our friends should make an effort to give them a wide circulation. They can be had at the Depository.

AMONG useful tracts just issued are three Sermons by the thoughtful and energetic young minister at Colne, Mr. Herbert V. Mills. The subjects are—"Michael Servetus;" "The Rights and Liberties of the English People;" "What is Infidelity? and who are Infidels?" They are all earnest and useful pamphlets; and the two latter are discussions, in an able manner, of burning topics of the day, and are valuable as giving voice to a wide-spread feeling among English-speaking people everywhere. They are published at *One Penny* each, and may be had at the Depository.

THERE has been a week of meetings in Belfast, in connection with the Remonstrant Synod, and the Non-Subscribing Association, and culminating in a great Centennial celebration of the First Presbyterian Congregation. We hope that out of these meetings will come a more vigorous religious thought, and a nobler type of religious life. If they do anything towards accomplishing this, they will have brought about a great result. The Belfast Papers have given extended reports of the various proceedings.

WE note that in connection with the meetings just referred to, but especially, perhaps solely, in connection with the latter of them, there was a deputation from the British and Foreign Unitarian Association present, consisting of Sir J. C. Lawrence and D. Martineau, Esq. They must have been gratified with what they saw. But they seem to have been labouring under the impression that they were visiting the Unitarians of Belfast. Unhappily it was not so. They were visiting only a portion of the Unitarians. The Church of the Second Congregation, no inconsiderable element in Belfast Unitarianism was not invited to the Meeting, and as a congregation was not present, though at the last great Ulster Hall meeting of Unitarians, held under the auspices of the Second Congregation, the Minister and Members of the First Congregation were present by cordial invitation. Still, no matter who was absent, the gathering was a great one, including representatives of many congregations, and will have naturally and properly made a great impression upon the minds of the English visitors. If only it will tend to the promotion of truth and charity, those who were absent will rejoice as much as those who were present.

AMONG the visitors to the meetings, was the Rev. Dr. Putnam, of the United States. The learned doctor is a representative of an old and decaying type of Unitarianism in America. He admits and deplores this decay, as also did the Rev. J. A. Crozier, in his sermon before the Non-Subscribing Association. The Unitarianism that these gentlemen represent, is undoubtedly passing away and giving place to a newer and loftier type of religion, wherein there is a recognition of the working of God's spirit throughout

all literature and all ages, the supremacy of conscience and reason, and the orderly procession of law throughout the universe, under the guidance of God's spirit. Our friends call this by hard names. But hard words break no bones, and lamentations will not stop the progress of the world. But both gentlemen will feel a little encouraged. If England, America, and the world are going wrong, there are corners in the North of Ireland, still left as strongholds for a dying faith. These will hold out a little longer.

All bigotry has not fled yet from Belfast. The *Inquirer*, in a recent article, on an attack made by Rev. Dr. Kane, a rabid Orange Clergyman, upon the Rev. J. C. Street, for his work on behalf of the Royal Hospital, feels comforted at the rebuke which Dr. Kane's bigotry has received from men of all classes and creeds in Ulster. No doubt bigotry has received a severe blow. But have we none left among ourselves? It is stated that among the Unitarians themselves, a most notable instance of bigotry, intolerance, and uncharitableness, has recently occurred, which in its intensity and unworthiness would put Dr. Kane to shame. We shall have to purify ourselves before we can rebuke others. The *Inquirer* is right in what it has said, but can it say as much about Unitarians in Belfast?

IN the Church of the Second Congregation, Belfast, on the 24th June, and at Carrickfergus on the same day, the Rev. J. C. Street called attention to the recent address of Dr. Putnam, and the more recent Sermon, preached by the outgoing President of the Non-Subscribing (?) Association. He described both as representing a dying phase of Unitarianism, and as containing descriptions of the modern development of thought and life in the Liberal Churches, which were unwarrantable. The preacher contended that to those who could see the real changes that were taking place among us it would be evident that the religious sense and the spirit of reverence were growing in our community; that there was a purer and grander conception of the living God than at any previous period of our history; that the true worth, dignity, and helpfulness of Jesus of Nazareth was never so powerfully set forth; that the doctrine of Immortality was preached with a new spiritual enthusiasm; that there was a recognition of God's inspiring work, not only in the Books of the Bible, but in all the literatures of the world; and that a Diviner spirit of charity, good-will, and brotherhood was growing up in our midst. He thought the entreaties to retrace our steps, and the warnings about dangers ahead were but the echoes of similar entreaties and warnings, which had been addressed to progressive men ever since the world began, and that they would only excite a kindly smile on the face of those who, going forth to meet the future, felt the light of knowledge and truth streaming from God's Providence upon them. There was no need to fear for God's truth and God's church. It had lived on so far, and would continue to live, even if every trace of old Unitarianism passed away, and the little stronghold in the North of Ireland, as well as those in England and the United States, were sapped and undermined by the progressive spirit of the age, and made to crumble away before the advance of the newer and larger faith of the world.

So far as we can at present learn, no steps have been taken to provide religious services for Unitarian visitors to such places as Bangor, Newcastle, and Portrush, during the present summer. Our friends will have to live upon the spiritual nutriment they got in the past, or find such as they can get in the orthodox churches near at hand. Visitors to Larne, Glenarm, and Carrickfergus, can, fortunately, avail themselves of the services in our Unitarian congregations there. Places like these will have an added attraction to Unitarian families, who desire to be by the sea, and to have the advantages of religious worship in which they can conscientiously join.

WE have already referred to Dr. Putnam's utterances on Unitarianism. We now direct the attention of our readers to the *Inquirer* and *Unitarian Herald* of the 23rd and 22nd June. In the former they will find an account of a fine outspoken sermon, delivered by the Rev. R. A. Armstrong, in reply to Dr. Putnam, and in his presence, and of speeches delivered by both gentlemen at a social gathering afterwards. In the Herald there is a report of a sermon by the Rev. R. Pilcher, delivered before the Provincial Assembly of Lancashire and Cheshire. Both these occasions were fittingly employed in setting forth the spirit of our modern Unitarianism, and both preachers nobly accomplished their object. They have put us all under a debt of obligation.

We hear that one of the American Ministers now settled in England, the Rev. Eli Fay, of Sheffield, has just received from America, the degree of Doctor of Philosophy. No doubt he will wear his new honours worthily.

One of the noblest names of modern times is erased from the roll of the living. Bishop Colenso is dead! The bravest Bishop of the age; the scholar, thinker, patriot, and philantropist, who dared to be true to conscience, and faithful to conviction, in an age when others, thinking like himself, kept ignoble silence, has finished his life-work on earth, and gone home. Over his grave, controversies about the man, and his nobility of soul will cease, and the world will do justice to his heroism, his saintliness, and his fidelity. He dared, as an ecclesiastic of high rank and profound scholarship, to speak honestly the conclusions he had reached about the authorship and credibility of certain books of the Bible, while others, agreeing in his conclusions, kept the "coward's silence," and were false to truth and light; and in a far off province of our wide-spread empire he was known and loved, not only as an advocate of justice, but as a friend of the dusky races, who are subject to our sway. The world will soon begin to discover that in Bishop Colenso it has lost one of the noblest men of the century, and one of the greatest heroes of the Christian Church.

University College, London, was established on a secular basis, in order that the advantages of education might be open to men of all opinions, and that none should be disqualified on account of their creed. In response to the demand of the age, its doors have been thrown open to women, as well as men, on equal terms. So far it is only carrying out the spirit and aim of the men who established it. But it has recently taken a step fatal to its fundamental principles. Two ladies, Mrs. Besant and Miss Bradlaugh, have been refused admission to its Botany Classes, because their names are identified with opinions not acceptable to the rulers of the colleges. The one lady is punished by an Unsectarian college, because of the opinions she has published; and the other because she is the daughter of her father, and for no other reason. Some years ago this college took the first step in its downward career, when it threw aside the greatest teacher of philosophy of the age, because he was a Unitarian minister. And now it has descended to a lower depth still, in closing the doors of its Classes against students, because of their identification with unpopular principles. We think the Senate will be unworthy of its name and position, unless the latest of these scandals is rebuked and corrected, and we shall be disappointed if this is not promptly done.

There is no Unitarian Church in the Isle-of-Man, but there are a few earnest and faithful Unitarians, who are trying to establish one. The Missionary Conference began the good work of preaching at Douglas, about three years ago, and regular service has been kept up ever since, partly by Members of the Conference, but mainly by the self-denying labours of a resident gentleman, Mr. John de Maine Browne. There is reasonable prospect of establishing a permanent cause, if only the needful help be forthcoming. A good nucleus of people has been formed, and is growing in strength. The people of the Island are ready to start a subscription for a new Church, and to give according to their means. Will not our friends in England and Ireland lend a helping hand? The Island lies midway between the two countries, and is resorted to in great numbers by both Englishmen and Irishmen. It has claims upon both; and it certainly offers a good opportunity to those who are trying to spread liberal religion in the world. Who will help?

Mr. Charles Beard has already published his Hibbert Lecture, on "The Reformation in England," and it is meeting with the cordial and appreciative reception which it deserves. Mr. Beard is not only an accomplished pulpit orator, but he is one whose utterances will bear serious study and critical examination. Most graceful both as speaker and writer, he also commands respect as a careful thinker. He never writes hastily. His materials are gathered with great care, and arranged with scientific precision; and he is cautious as well as bold, in the conclusions he reaches. His Hibbert Lecture will rank foremost in the brilliant series, and will be a text book for those who would trace the underlying principles of the English Reformation, and see where those principles inevitably lead. His book should be in the library, and near to the

hand of every student of religious life and history and should certainly be obtained for all our public and congregational libraries.

OUR readers will have watched with no little interest the progress of a new missionary enterprise, at Clitheroe, in North East Lancashire. It was commenced by the Rev. C. J. Street, M.A., of Padiham, and has been gallantly carried on by him, with the hearty support of his congregation, and the occasional assistance of ministerial friends. Young men sought Mr. Street and asked him to come and speak to them on Unitarianism. He went, and week after week, had the satisfaction of addressing large audiences, who listened with attention, and took a deep interest in hearing the gospel of divine things. Opposition came, but it only stirred up the people, and increased the missionary zeal of the preacher. For some months the work has been carried on, and the congregation at Padiham, though composed almost exclusively of working men, defrayed the needful expenses. But it was felt that some different arrangement was needed, and that one of our Missionary Associations should take up the work, and endeavour to make it a permanent success. The congregation at Padiham laid the matter before the North East Lancashire Association, and a requisition, signed by between thirty and forty residents of Clitheroe, was laid before the same body, and the request was earnestly backed up by Mr. Street, Mr. Leyland, Mr. Williams, and other warm friends of missionary work. The request has been complied with, and the Association has determined to give the cause a fair trial. This is as it should be, and will give great satisfaction, not only to Mr. Street and his friends at Padiham and Clitheroe, but to all friends of missionary work throughout our churches.

OUR readers will be interested in the following:—

"THE DEATH WARRANT OF JESUS CHRIST.

"*The National Magazine* (Liverpool) for October 1, 1877, gives the following alleged copy of the death warrant of Jesus Christ:—

"In the year XVII. of the Empire of Tiberius Cæsar, and the 4th of March, the city of holy Jerusalem: Annas and Caiaphas being priests, sacrificers of the people of God, I, Pontius Pilate, Governor of the Praetory, condemn Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying:—

"1. He is a seducer.

"2. He is seditious.

"3. He is the enemy of the law.

"4. He calls himself falsely the Son of God.

"5. He calls himself King of Israel.

"6. He entered into the Temple followed by a multitude, bearing palm branches in their hands.

"Order the centurion, Quintus Cornelius, to lead him to the place of execution. Forbid any person whomsoever, poor or rich, to oppose the death of Jesus.

"Witnesses, DANIEL ROBANI (a Pharisee).

"JANUS HOROBABEL.

"—Capet (a Citizen).

"Jesus shall go out of the city by the gate Streneous.

Appended to this extract is the following explanatory note:—

"The above sentences are engraved on a copper plate, which was found in an antique vase of white marble, while excavating in the city of Aquilla, in the kingdom of Naples, in the year 1825. It was discovered by the Commission of Arts, attached to the French Armies. At the evacution of Naples it was found enclosed in a box of ebony in the sacristy of Courtem. Mr. Dennon, of the Commission of Arts, caused a model to be made of the plate. At the sale of his collection of curiosities it was bought by Lord Howard for 5,844 francs (£243 10s). —*Courrier des Etats Unis.*"

IT is with pleasure we call attention to the following extract from the Eleventh Annual Report of the Rosemary Street Mutual Improvement Association, presented 30th April, 1883:—

"THE ELEVENTH SESSION having terminated, your Committee, in presenting their Annual Report, can regard with gratification the work of the past year.

"Twenty-two Members joined the Association during the Session, the number on the books being now 153. During the Session twenty-three Ordinary Meetings have been held, with an average attendance of fifty-eight; two Soirees, with an average attendance of eighty; five Special Lectures, with an average attendance of ninety-six; Annual Concert, attendance two hundred and fifty.

"The Lectures have been of a varied and interesting character; and the Papers, being open to criticism, produced some animated debates. The Meetings for Music and Readings have continued to maintain their popularity, as testified by the large attendance at each meeting.

"The Session opened with a Soiree. The President delivered his inaugural address and music was contributed by Members and friends,

The pleasure of the meeting was considerably augmented by the exhibition of objects of interest, contributed by friends for the inspection and amusement of the audience. Your Committee deemed it advisable to combine the annual Business Meeting and Closing Soiree—as was done last year—and to issue complimentary tickets of invitation requesting the attendance of the Members. The Special Lectures are hereafter referred to. The Annual Concert was held on 11th April, and was in every respect a most decided success.

The Ordinary Meetings of the Association have been held on every Monday evening since the beginning of October, 1882, with short intervals at Christmas and Easter; and the following is the Programme of the Session's proceedings:

PROGRAMME.

1882.

Oct. 2—Opening Soiree.

,, 9—Paper, "Egypt and Erin." Mr. F. D. F. O'Connor.

,, 16—Lecture—"Buddha: His Life and Teachings." W. Hoey, Esq., D.Lit., J.P., of Her Majesty's Bengal Civil Service.

,, 23—Paper, "An Ulsterman Abroad." Mr. J. H. Aston.

,, 30—Paper, "The Message of Gotama." Mr. W. Dempster.

Nov. 6—Special Lecture—"Recollections of Remarkable Literary and otherwise Eminent People." Spencer T. Hall, Esq., Ph.D., M.D., &c.

,, 8—Special Lecture—"Seven Years Investigation of Mesmerism and its kindred Phenomena." Spencer T. Hall, Esq.. Ph.D., M.D., &c.

,, 10—Special Lecture—"Genius and Heroism in Obscurity." Spencer T. Hall, Esq., Ph.D., M.D., &c.

,, 13—Paper, "Notes of a Short Tour in Canada and United States." Mr. John M. Dobbin.

,, 20—Lecture, "The Laws of Organic Life." Prof. Gordon, M.D.

,, 27—Paper, "Law, and our Dutiful Obedience thereto." Mr. W. J. Roche.

Dec. 4—Music and Readings.

,, 11—Discussion, "Should Capital Punishment be Abolished?" Introduced by Mr. F. E. Dale.

,, 18—Lecture, "The Ancient City of Smyrna as seen by a Modern Traveller." Rev. J. C. Street.

1883.

Jan. 8—Lecture, "Protection and Free Trade." Mr. Max Veital.

,, 15—Paper, "Robert Emmet." Mr. David Young.

,, 22—Lecture, "Belfast to Pile of Bones and the End of the Track." Mr. Vere Foster.

Jan. 29—Paper, "Ireland and the Irish." Mr. Wm. Beck.

Feb. 5—Readings. Rev. J. C. Street.

,, 12—Special Lecture, "Some of Shakespeare's Women." Rev. F. W. Walters, of Glasgow.

,, 13—Special Lecture, "Socrates." Rev. F. W. Walters, of Glasgow.

,, 19—Lecture, "Scenes from Jewish Life." Rev. Thomas Dunkerley.

,, 26—Discussion, "The Life and Character of Oliver Cromwell." Introduced by Mr. George Fisher.

Mar. 5—Music and Readings.

,, 12—Lecture, "The Life and Poetry of Poe." Rev. F. Thomas.

,, 19—Paper, "Poetry and Poets." Mr. William C. Dobbin.

Apr. 2—Music and Readings.

,, 9—Paper, "Wit." Mr. Edward Rice.

,, 11—Annual Concert.

,, 16—Lecture, "The Present Aspect of the Irish Problem." Rev. J. C. Street.

,, 30—Closing Soiree and Annual Business Meeting.

In accordance with resolution passed at closing meeting of last Session, the Reading Room was discontinued on 1st July, 1882, and your Committee considered it better to use the funds devoted to its maintenance in engaging Special Lecturers. In the first half of Session they arranged with Dr. Spencer T. Hall, who delivered three Lectures, and in second half of Session with Rev. F. W. Walters, who delivered two Lectures. The experiment as a whole cannot be described as a financial success, but, at the same time, gives fair encouragement of being worked advantageously in the future.

We are gratified to be able to state that the attention given to the Library still continues to increase. As it is open to all Members of the Association, and valuable additions are being frequently made, we hope its free use will be well availed of.

Your Committee regret to have to report that Miss Grace H. Coe and Mr. F. E. Dale have resigned the offices of Secretaries, as business duties rendered it impossible for them to give the necessary attention to the affairs of the Association.

The Treasurer of the Unitarian Society has received the following further Subscriptions for 1882:—

LARNE.

	£	s.	d.
A friend, per W. A. Adamson, ...	0	5	0

MONEYREA.

John Bennett, ...	0	5	0
William Bennett, ...	0	10	0
N. S. Bodel, ...	0	5	0
James Catherwood, ...	0	2	6
R. Dougan, ...	0	2	6
Wm. Gibson, ...	0	5	0
J. M'Dowell, ...	0	2	6

D. M'Master,	0	10	0
R. Mehaffey,	0	2	6
James Orr,	0	5	0
Rev. H. Rylett,	0	10	0
A. K. Stewart,	0	5	0

And for 1883.

CARRICKFERGUS.

William Larmour,	0	10	0

CONGREGATIONAL COLLECTIONS.

Carrickfergus,	2	15	0
Killinchy,	1	10	0
Moneyrea,	5	0	0
Second Congregation, Belfast.	40	5	3

SELECTIONS.

ONE of the most popular legends in Brittany is that relating to an imaginary town, called Is, which is supposed to have been swallowed up by the sea at some unknown time. There are several places along the coast which are pointed out as the site of this imaginary city, and the fishermen have many strange tales to tell of it. According to them, the tips of the spires of the churches may be seen in the hollow of the waves when the sea is rough, while during a calm the music of their bells, ringing out the hymn appropriate to the day, rises above the waters. I often fancy that I have at the bottom of my heart a city of Is, with its bells calling to prayer a recalcitrant congregation. At times I halt to listen to these gentle vibrations, which seem as if they come from immeasurable depths, like voices from another world. Since old age began to steal over me, I have loved, more especially during the repose which summer brings with it, to gather up these distant echoes of a vanished Atlantis, ... Truth is, whatever may be said to the contrary, superior to all fictions. One ought never to regret seeing clearer into the depths. By endeavouring to increase the treasure of the truths which form the paid-up capital of humanity, we shall be carrying on the work of our pious ancestors, who loved the good and true, as it was understood in their time. The most fatal error is to believe that one serves one's country by calumniating those who founded it. All ages of a nation are leaves of the self-same book. The true men of progress are those who profess as their starting-point a profound respect for the past. All that we do, all that we are, is the outcome of ages of labour. For my own part, I never feel my liberal faith more firmly rooted in me than when I ponder over the miracles of the ancient creed, nor more ardent for the work of the future than when I have been listening for hours to the bells of the city of Is.

RENAN.

I have never departed from the sound and wholesome programme which my masters sketched out for me. I no longer believe Christianity to be the supernatural summary of all that man can know; but I still believe that life is the most frivolous of things, unless it is regarded as one great and constant duty. Oh! my beloved old teachers, now nearly all with the departed, whose image often rises before me in my dreams, not as a reproach but as a grateful memory, I have not been so unfaithful to you as you believe! Yes, I have said that your history was very short measure, that your critique had no existence, and that your natural philosophy fell far short of that which leads us to except as fundamental dogma: "There is no special supernatural;" but in the main I am still your disciple. Life is only of value by devotion to what is true and good. Your conception of what is good was too narrow; your view of truth too material and too concrete, but you were, upon the whole, in the right, and I thank you for having inculcated in me like a second nature the principle, fatal to worldly success but prolific of happiness, that the aim of life worth living should be ideal and unselfish.

RENAN.

IS HEAVEN SO HIGH.

Is Heaven so high.
That Pity cannot breathe its air?
Its happy eyes for ever dry,
Its holy lips without a prayer?
My God! my God! if thither led,
By Thy free grace unmerited,
No palm or crown be mine, but let me keep
A heart that still can feel, and yet that still can weep?

* * * * * *

Thou must be true thyself,
If thou the truth would'st teach;
Thy soul must overflow,
If thou another soul would'st reach:
It needs the overflowing heart
To give the lips full speech.

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a fruithful seed;
Live truly, and thy life shall be
A great and noble creed.

* * * * * *

Would'st thou be a true man
Thou must be quick and bold
When the right is to be done,
The truth is to be told:
Wearing no friend-like smile
When the heart is not within;
Making no truce with fraud and guile
No compromise with sin.

Open of eye and speech
Open of heart and hand:
Holding thine own, but as in trust,
For thy great brother band;
True to thy fatherland,
True to thine own true love,
True to thine altar and thy Lord,
And the good God above.

Spring and Summer, 1883.

Having completed my Purchases for the present and approaching **Season**, *I have now on* **View** *a* **Choice Selection** *of the* **Newest** *and* **Most Fashionable** *Goods in the Trade, consisting of—*

Black and Blue Worsted Coatings and Serges.
English, Irish, and Scotch Tweeds.
Covert Coatings.
Fancy Suitings.
Fancy Trouserings.
Superfine West of England Black Cloths.
Doeskins and Cassimers.

From my experience as a practical cutter, and thorough knowledge of the business in its various branches, orders entrusted to me will receive personal attention, and be turned out in First-Class Style at **Strictly Moderate Charges**.

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BELFAST.

Circulation of the *Chronicle and Index.*

There must be many friends, who regularly receive a copy of the *Chronicle and Index*, who would be glad of an opportunity of contributing a small amount to aid in defraying the cost of its publication and circulation. We should be glad to receive such aid, in any amounts, however small. Contributions will be gladly received by Rev. J. C. Street, Unitarian Depository, Queen's Arcade, Belfast.

BOOKS.

SCOTCH SERMONS. MacMillan & Co. Published at 11/6. To be had at the Depository. 16 Queen's Arcade, for 8/-

THE STORY OF RELIGION IN ENGLAND. By Brooke Herford. Published at 5/-. To be had at the Depository for 3/7.

TALKS ABOUT JESUS. By M. J. Savage, Boston, U.S.A. To be had at Depository for 4/2.

PLAY WITH YOUR OWN MARBLES, And other stories. By J. J. Wright. Second Edition. To be had at Depository for 9d.

JESUS OF NAZARETH. By Edward Clodd To be had at Depository for 4/6.

THE LIFE AND TEACHINGS OF THEODORE PARKER. By P. Dean. To be had at Depository for 2/-

STORIES FROM THE LIPS OF THE TEACHER. By O. B. Frothingham. To be had at Depository for 1/6.

YOUNG DAYS. One penny monthly. Last year's volume for 1/2.

THE BIBLE OF TO-DAY. By John W. Chadwick, New York, 1879. To be had at the Depository for 6/2.

THE LIGHT OF ASIA or the GREAT RENUNCIATION. By Edwin Arnold. Fifth Edition. May be had at the Depository for 2/-

DISCOURSE ON MATTERS PERTAINING TO RELIGION. By Theodore Parker. It may be had at the Depository for 1/6.

TEN SERMONS OF RELIGION AND PRAYERS. By Theodore Parker. To be had at the Depository, for 2/-.

STORIES FROM THE BOOK OF GENESIS. By Richard Bartram. It may be had at the Depository for 10d.

SPRING SUNBEAMS.—Second Edition, 1d.

PHILOCRISTUS. Published at 12/-. May be had at the Depository for 9/-

THE LIFE OF JESUS. For Young Disciples. By J. Page Hopps. May be had at the Depository for 1/-.

THE FAITH OF REASON. By. J. W; Chadwick. Sold at Depository, for 4/2.

WHAT MUST I DO TO BE SAVED? By C. J. Street, M.A. It may be had at the Depository for 1d, and on cheaper terms for distribution.

TRANSYLVANIAN RECOLLECTIONS. By Andrew Chalmers. Smart & Son, London. It may be had at the Depository for 2/4.

RABBI JESHUA: An Eastern Story. London: C. Keegan Paul & Co. The price of the book at the Depository is 2/10.

WHAT MUST I DO TO BE SAVED? By Colonel Robert Ingersoll. Third Edition. price 3d.

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Printed by MOAT BROTHERS, 11 Rosemary St., for the Unitarian Society, and Published at their Depository

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